

The
ROMANCE
of the
BIBLE

By Edward A. Marshall, Ph.D.; D.D.
Mrs. E. A. Marshall, B. A. E.



Bible Reading During the Inquisition

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Authors of

"Christianity Compared with non-Christian Religions." "Christ the Master Soul Winner." "The Disciples in Christ's School." "Christ's Conflicts with the Pharisees." "How Christ Lived and Labored in Palestine." "Christ Compared with the non-Christian Teachers." "Bible Manners and Customs." "The Romance of the Bible." "Shepherd Life and the Twenty-Third Psalm." "The Synagogue in the Time of Christ." "Jerusalem in History and Prophecy." "The Human on Trial in the Book of Romans."

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THE BOOK PROVES ITS OWN ORIGIN

It is said that "a man is known by the company he keeps," so a book may be known by the converts it makes. The devotees of Shakespeare's writings are found in the theatre; the followers of the teaching of Karl Marx are found among communists, also among socialists and bolshevists; the believers in the Sacred Writings of the East are found in the heathen temples while the adherents of the Bible are found in churches. Which has come nearest to producing a safe civilization? Which environment would you prefer for yourself and your children, to believe in, to live in, to die in?

Wherein lies the difference? They are printed on similar presses with type and ink. They all use human alphabets and words. There is no magic in their mechanical production. Why do the teachings of one produce repentance and a radical change of life while the teachings of the others leave their leaders spiritually dead? Why do the nations which honor the Bible lead the world in education and civilization while those which honor the non-Christian books are still pagan after thousands of years? Why is it that no one hastens to pay restitution after reading Karl Marx or repents of his sins after reading the Koran? Why do people never confess the forgiveness of their transgressions after accepting the teachings of Buddha or experience fellowship with God through the Confucian Classics?

The mystery is easily discovered in the words, "All Scripture is given by inspiration of God." The living God wrote the Bible and it is He who stirs its readers to conviction. The other authors are dead and their readers are left to get what they can by themselves. This demonstrates the fact that the Bible is God-given while the non-Christian books are man-made.

A Mohammedan after spending the summer reading the Koran, said to a missionary, "I am a better man than Mohammed." Was there ever a Christian who read the Bible through and said, "I am better than Christ"? All the world stands in awe of the sublime character of Jesus Christ while the inconsistent life of Mohammed arouses disrespect.

The Unity of the Book

The Bible contains sixty-six books, written by thirty-six men, covering a period of 1600 years. The writers represented many classes such as kings, poets, princes, shepherds, fisher-

men, musicians and others. They were widely separated. Daniel was prime minister in Babylon; Paul was two years a prisoner in Rome; Moses was a great general leading 2,000,000 people through the Arabian desert; John was a humble fisherman on the sea of Galilee; David was a conquering king on the throne of Judah; Jeremiah was a hated prophet imprisoned in a muddy cistern in Jerusalem. Yet all their writings have the same theme and spirit.

The writers were scattered over a wide territory between Italy and Babylon. Most of them never met the others yet not one of these authors contradicted the teachings of any of the other thirty-five, because back of the mind of each was the master mind of the Holy Spirit guiding all the authors into the truth.

If you have trouble in believing the Bible, read Christ's promise, "If any man willeth to do His will, he shall know of the teaching." John 7:17, R. V.

A thousand years intervened between some of the writings. Times had greatly changed yet, the writings agree. When Moses wrote, he had a horde of slaves for his readers, but when Paul wrote he addressed the flower of learning among the Greeks and Romans, yet we find no contradiction. David and Solomon wrote from kingly thrones while John wrote from banishment on Patmos and Ezekiel from exile in Persia. Daniel wrote his prophecies in Babylon 700 years before John wrote the book of Revelation yet they are in perfect accord. Scientific books get out of date but the Bible has remained the same for thousands of years and is more popular today than ever.

Moses looked ahead and saw Christ, so did David and Isaiah. Paul looked back and saw the same Christ of whom they had prophesied. They all agreed because Christ is the central theme of the book.

The Bible contains 3,568,489 letters, 773,692 words, 31,173 verses and 1,189 chapters. The word "Lord" occurs 1,855 times. Psalm 18:8 is the middle verse. The longest verse is Esther 8:9; the shortest is John 11:35 while Ezra 7:21 contains all the letters of the alphabet except J.

➤ The Bible has been assailed by the strongest opposing forces known to man but it has weathered all the storms. Diocletian threw the whole Roman empire against it; Porphyry ridiculed with all the subtilty of his genius; Voltaire said it

would be a forgotten book in 100 years but today it is read in over 1,000 languages and dialects and is the best selling book in all the world because the Bible is divinely protected and promoted. The Holy Spirit is guarding the truth He wrote.

This book gave Daniel courage in the lion's den; drove away Satan when he tempted Christ; comforted Paul and Silas in the prison dungeon and gave peace to the penitent thief on the cross. Whatever it has done for others it can do for you. Are you putting it to the test? Will you let it guide your life? Mr. D. L. Moody once said, "A man cannot backslide more than twenty-four hours if he reads his Bible every day."

Fulfilled Prophecies Prove the Bible

If someone had written 300 years ago that you would be reading this booklet now you would say that their knowledge was truly supernatural. For the same reason we say that the Bible is a supernatural book. It has prophesied scores of incidents which came true in one, two and even three thousand years after being uttered.

Tyre was a flourishing, fortified city at the time when Ezekiel said it would be laid in the waters. Two hundred and fifty years later Alexander cast it into the sea and it is there yet. Ezek. 26. Micah said Samaria would be a "heap of the field" 2000 years before it happened. Micah 1:6. Zechariah said that Ashkelon would not be inhabited. Zech. 9:5. I visited its desolate site 2,500 years later and found no people living there, but chanced to get some delicious apricots. When Jericho was destroyed, Joshua said that the man who dared to rebuild it would lose his sons. Five hundred years later Heil rebuilt it and buried his sons Abiram and Segub, and the old site has been desolate for 3,500 years. Josh. 6:26. When Edom was a flourishing stronghold, Jeremiah declared, "Edom shall be a desolation." I camped for a week in Petra, its ancient capital, and the desolation was very depressing. Not a soul lived there. Jer. 49:17. The Bible is the only book that has dared to guarantee such predictions.

At the time when the East gate of Jerusalem was a popular entrance, Ezekiel prophesied that it would be shut, "because the Lord, the God of Israel hath entered in by it, therefore it shall be shut." It was the gate of Christ's Triumphal Entry. Four hundred years ago sultan Suleiman walled it up and it is still shut. Ezek. 44:2.

When Zion was a stronghold of the Jews, Micah said,

"Zion shall be plowed as a field." Today every building is gone and the site is covered with truck gardens and weeds. Micah 3:12. When Jerusalem was at the pinnacle of its grandeur, Christ prophesied that not one stone of the Temple should be left upon another. Matt. 24:2. Only forty years elapsed before it was fulfilled. The word of the Lord standeth sure. When Jeremiah declared that Jerusalem would be rebuilt out as far as Gareb and Goath and on the king's wine-press, the people must have said, "Impossible!" because it could not be walled in. But now the city does not need walls and it is growing far afield, even beyond these places. Jer. 31:38-40. Zechariah said Jerusalem should be inhabited as "towns without walls." He foresaw the present "colonies" grouped in the suburbs like separate towns. Zech. 2:4. Ezekiel prophesied that the desolate land should become like the Garden of Eden. In the last twenty years thousands of acres of swamp and marsh land have been reclaimed and colonized. Ezek. 30:33-35. Isaiah said the land would be planted with "strange slips" and thousands of Eucalyptus trees have been imported by the Jews to overcome malaria. Isa. 17:10. Isaiah also predicted that a highway should be opened between Egypt and Assyria. Formerly the caravan route went through Edom but God said that way would be closed and sure enough it is closed and the traffic goes by Beisan across the Jordan.

God declared that the Jews would be scattered and they can now be found in almost all the countries of the world. He said also that in the last days He would bring them back to Palestine and a surprising number have gone back since the war.

The secret of fulfilled prophecy is that "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Prophecies Concerning Christ

Soon after Adam chose to disbelieve God in Eden, the index finger of prophecy began to officiate. Its first announcement was that a Person would come who should bruise the serpent that had caused Adam's downfall. Gen. 3:15. With this simple beginning, the prophetic message rested for 2,000 years, after which the Author told Abraham from which nation of the race the Person should come. Gen. 12:3. The Holy Spirit became silent again for over 100 years, and then told Jacob that the Person would come from the tribe of Judah. Gen. 49:10. Another silence of 800 years and the Spirit informed king David that the Deliverer was to come from his house. Psalm 72. Two

hundred years more and He told Isaiah that Immanuel was to be born of a virgin, Isa. 7:14. Just about that time He told Micah that He would be born in Bethlehem, Mich 5:2. Three hundred years more and Malachi was informed that this Deliverer would come to the Temple as the Messenger of the Covenant and would be preceded by a forerunner. Four hundred years more of silence, and in "the fulness of time" the virgin Mary was told that she would be the mother of Jesus, the promised Messiah, Luke 1:31. No man could have lived through those 4,000 years and have prophesied those events. The secret of their truthfulness is that "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20.

Could any man have thought out the diversity of characteristics of Christ, with their seeming contradictions, yet, which now present a beautiful harmony since the prophecies have been fulfilled?

About 1,500 B. C. Job saw Christ as the Redeemer, Job. 19:25. In 1,400 B. C. Moses saw Him as a Prophet, Deut. 18:15-18. About 1,050 B. C. David saw Him as a Priest, Ps. 110:4. In 700 B. C. Isaiah saw Him coming as a suffering Saviour, Isa. 53. In 710 B. C. Micah saw Him as the Everlasting One, Micah 5:2. In 600 B. C. Jeremiah saw Him as the "Lord our Righteousness," Jer. 23:5. In 538 B. C. Daniel spoke of Him as the coming Messiah, Dan. 9:25. About 487 B. C. Zechariah saw Him as a King, Zech. 9:9, and in 400 B. C. Malachi gave the final picture of Him as the "Sun of Righteousness."

No book but the Bible and no other person but Christ has been given such a prophetic triumph. Over 100 definite prophecies have been fulfilled.

Suppose Herodotus, Josephus, Milton, Shakespeare, Voltaire, H. G. Wells and thirty others, had, through the ages recorded their impressions of a world deliverer. Would they each have given him the same nationality and name and been in perfect accord as to his characteristics, methods of work and time of service? Would they have reared him in poverty, given him only a meager education and allowed him but three years in which to do his life work? No! The thirty-six writers would have produced thirty-six characters with thirty-six programs of operation.

The reason that the Bible prophecies concerning Christ agree is because the Holy Spirit guided the writers into the exact truth. Therefore, "No prophecy of the scriptures is of any private interpretation." 2 Peter 1:20-21.

Chapter II

ITS STORMY HISTORY

Christ wrote no book, not even one for the Bible, and it is probably well that He did not, for it would have caused partiality and might have been singled out for devotional reading and for its ethical standards to the exclusion of all the other writings. He wisely chose to let his sayings be distributed through several books by a number of authors after he had returned to His Father's side. The fact that he waited also added to the truth of inspiration by the Holy Spirit.

The Bible of Christ's day was the Old Testament written in the Greek and called the Septuagint version, or the version of the seventy. The Jews who returned from the Babylonian captivity had lost much of their Hebrew tongue and needed a Bible in Greek, which was fast becoming the language of Palestine. About this time, Ptolemy, the literary king of Egypt, desired to add the sacred writings of the Hebrews to his library. The story says that he freed nearly 200,000 Jewish slaves and sent them in a grand procession to Jerusalem bearing valuable presents to Eleazar the high priest with the request that Eleazar send Hebrew scholars to Egypt who would translate the Law for him. Eleazar is said to have sent seventy-two learned men, six from each tribe, who, after laboring seventy-two days produced the Septuagint.

This Old Testament version was in use among both Jews and Christians for many years after the time of Christ. In fact it was the only Scriptures available until several years after Pentecost when the Holy Spirit moved upon the hearts of Matthew, Mark, Luke, John, Paul, Peter, James and Jude to write the books we now possess in the New Testament.

The most remarkable man to undertake Bible translation during the first three centuries was St. Jerome. He was a rugged resolute character with a large stock of dogged persistence. At first, he began his work by trying to patch up mistakes in the old manuscripts. However, he soon grew tired of this and determined to go back to the beginning and translate the Old Testament into Latin from the Greek and Hebrew. He faithfully continued his work to the end and produced what has since been called the Vulgate translation, because it was in the language of the common people. It was the parent of all the versions of Western Europe for a thousand years.

During the dark ages the Bible was read but little. The

leaders of Roman Catholicism indulged in such evil practices that they had to keep the Scriptures out of the sight and mind of the people. They turned the spiritual thirst and zeal of the common people into crusades to Palestine, the worshipping of images, and into religious wars. The priests could suppress the Scriptures easily because Bibles were scarce on account of their having to be written out by hand. This high cost of production put the purchase of the Scriptures out of reach of all but those who were wealthy.

Ulphilas, in 370, with much painstaking care, invented an alphabet and translated the Bible into Gothic which is said to have been the first translation into a barbaric tongue.

"Write fast," said a dying monk of Jarrow. "There remains but one sentence," responded the scribe. Finishing this, the venerable Bede lifted up his feeble voice, repeated the benediction and fell asleep until the resurrection, leaving the priceless treasures of God translated into the Anglo-Saxon language.

The year 1160 found a group of sincere worshippers gathered among the hills of northern France under the leadership of Peter Waldo. With true insight into the spiritual needs of the human heart he at once set about translating the Bible into French in order that his converts might be established in the faith.

Scores of versions were translated from Hebrew, Greek or Latin during the first fourteen hundred years of the history of the church. Thus God did not leave Himself without a witness. He kept His truth alive until the sluggish human race could come to know its value.

As soon as printing was invented the old handicap of writing the Bible with a pen was overcome. The books began to be issued by thousands instead of scores. Instead of paying \$200 for a manuscript copy of the Scriptures the price was soon reduced so low that it came within the reach of the poorest peasant. What a storm of opposition this created from the priests. They brought out the instruments of the inquisition and tortured the translators; they built bonfires and burned their Bibles; they searched the land for culprits and issued threatening warnings to try and stamp out the work. One priest exclaimed to Tyndale, "We had better be without God's laws than the Pope's." Tyndale indignantly replied, "I defy the Pope and all his laws; and if God spare me I will one day make the boy

that drives the plow in England to know more of Scripture than the Pope does."

Thus through all these stormy centuries the Bible tried to get a foothold among the nations. In every age, a few at least were awake to the call of the Church to evangelize the world. The first century had not passed until the church had done much toward bringing the Bible to the knowledge of many surrounding countries. When the persecution arose concerning Stephen, the Christians of Jerusalem were scattered abroad throughout Palestine and Syria. Not long afterward, the Apostles and Church leaders began extending the circle of the Gospel influence unto far distant nations. According to tradition, Andrew went to Scythia, Thomas to Persia or India, Peter to Babylon, Mark to Egypt, Matthew to Ethiopia, Bartholomew to Arabia or India, John to Ephesus and Paul to Asia Minor, Greece and Italy.

After the Apostolic days were ended, a terrible persecution raged for two centuries, until Constantine terminated the slaughter which had sent millions to their death. Freed from the sword and lions, the church arose as from the grave and began again its appointed work of carrying the Gospel into all the world. Two shipwrecked Christian lads captured in Africa were taken to Abyssinia where they taught the young king the Scripture and established Christianity in that remote region which even Mohammedanism could not overthrow. Augustine with his band of forty monks pushed his way over the Pyrenees from Rome and planted the Gospel in England; St. Patrick took it to Ireland; Colomba to Scotland; Colombanus to Germany and Willebrord to Friesland.

Boniface, surrounded by the terrorized pagans of Germany hewed down the sacred oak of Thor and is said to have baptized 100,000 persons during his ministry of thirty years. Prince Bogoris gave the Gospel to Bulgaria, being converted through his sister who had been captured and taken to Constantinople as a slave, from whence she was released in exchange for a monk held by the Bulgarians. Christianity reached Scandanavia through Ansgar; Cyril and Methodius took it to Moravia where they reduced the language to writing and translated the scriptures which gave the Moravian Church an unusual spiritual fervor that has lasted unto the present day. When they were persecuted and driven from their native home,

Zinzendorf invited them to settle on his vast estate in Germany, an act which caused his banishment for many years. Russia received the Gospel through the pleadings of the wise Princess Olga. India honors Carey, Swartz, Martyn and Duff among its Bible pioneers; Burma erects its memorials to Judson and Bordman; China recalls the work of Morrison and Milne while Africa bows before Livingstone, Vanerkemp, Moffat and Mackay.

The story of missions is the story of the Bible. In fact there would have been no Christian missionary work or workers if there had been no Bible. Therefore the great change which has taken place in many lands is nothing more than the influence of the Book lived out and taught by men and women who have experienced its power to save and keep. The transformation of the savages of Terra del Fuego set even skeptical Darwin to thinking. The subduing of the wild Figians broke down the infidel arguments of the shipwrecked reporter, who but for the work of the Bible, would have been eaten amid demonical orgies. The triumph of the Gospel in the New Hebrides through John G. Paton has called forth more worthy praise than the victories of Napoleon.

Japan is being won to Christ against its own declaration that it would not tolerate Christianity in the empire, a challenge which it flung to the world over its own signature. Korea, buffeted unto distraction, is finding in the Bible the peace it tried to obtain as a hermit nation. China is discovering the sweet incense of the Christian life; each time it has wielded the implements of martyrdom, it has afterward surrendered a little more to the Prince of Peace. India, weighted down with hoary religions, was persuaded to take another when it found Christianity could accomplish more than all the others combined. Africa, the continent of ignorance and the land of the fetish, is sitting under its tropical shade, absorbed in learning to read the revelation of its Creator.

Chapter III

GREAT ACCURACY DEMANDED

One of the outstanding proofs of the scrupulous care which has been exercised in translating and printing the Bible is seen in the immediate correction or else the ruthless discarding of those editions in which even slight errors have been found. There is no book in the world over which people are so sensitive as to its accuracy as they are to the Bible because they realize that it is a divine book carrying a divine message of reconciliation to a condemned people.

The following list of Bibles gives a few illustrations of the zealous guardianship which the Holy Spirit has exercised through the church to keep the Scriptures pure and true to the original writings. So few of these Bibles got into circulation before the errors were discovered and the printing stopped, that copies of them can be found only in museums and private collections of rare books and their price is often fabulous:—

The Bug Bible

In 1551, a man named Matthews published a Bible containing the verse, "so that thou shalt not nede to be afraid for the bugges by night." The word "bug" had meant "bogey" or "hobgoblin" and not an insect as it means at the present time.

The Breeches Bible

In 1560, the Geneva Bible was issued by Protestants, exiled in Switzerland during the reign of Queen Mary, a Catholic. It contained the statement, "They sewed figge leaves together and made themselves breeches." Gen. 3:7. The exiled translators returned to England as soon as Queen Elizabeth succeeded Mary on the throne and dedicated their newly printed Bible to Queen Elizabeth who received it with manifest joy and appreciation. So popular did this Bible, dedicated to the bonny Queen become, that two hundred editions were printed between 1560 and 1630.

The Place Makers Bible

In 1561, a folio of the Geneva Bible was issued with "Blessed are the place makers," instead of "Blessed are the peace makers."

The Triacle Bible

This Bible was published in 1568 and was known as the Bishop's Bible having received its name from its being a re-

vision of Cranmer's Great Bible, by Archbishop Parker and eight Bishops, aided by distinguished scholars. In 1561, a convocation ordered that copies be placed in every cathedral and parish church and that each Bishop and Archbishop should possess a copy. The name "triacle" came from the first edition having the passage Jer. 8:22 read as follows, "Is there not triacle in Gilead? Is there no physician there?"

The Rosin Bible

In 1609-1610 the Dewey Bible was issued containing the sentence, "Is there no rosin in Gilead?" Jer. 8:22. It was printed in Queen Mary's reign by Catholics and corresponds to the Geneva Bible printed by the Protestants in the reign of Elizabeth.

The "He" and "She" Bible

The King James Bible was printed in 1611 from two separate and distinct copies, one set of folios having "He" and the other "She" in the passage Ruth 3:15. "He measured six measures of barley and laid it on her and "he" went into the city." The other edition had "She went into the city." The "She" Bible became the most popular.

The Wicked Bible

In 1631, a Bible was printed in London which left the word "not" out of the seventh commandment. For this grievous error the king's printers were fined \$10,000.00. Only four copies of this Bible are known to exist at the present time.

The Printer's Bible

A Bible was printed sometime before 1702, containing the sentence "Printers have persecuted me without cause," Ps. 119:161, instead of the words "Princes have persecuted me without cause." But little is known of this Bible except that Cotton Mather's name is associated with it.

The Vinegar Bible

In 1717, the Clarendon Press issued a Bible in Oxford, which had a chapter heading entitled, "The parable of the vinegar" instead of "The parable of the vineyard." It was printed by a man named Baskett and contained so many typographical errors that it was called, "a basket full of printer's errors." These numerous errors made it a popular curiosity. The Duke of Chandos paid \$2,500 for a copy.

The Mazarine Bible

This Bible is so named because a copy was found in the library of Cardinal Mazarin in Paris about 1760. Its value is in its being the first book of any magnitude to be printed from movable type. It was issued by Gutenberg at Mainz in 1450-1455. There are only six copies known on vellum and 21 copies known on paper which were printed earlier. A copy on vellum sold in London for \$20,000.

The Discharge Bible

In London, in 1802, the king's printer made a mistake in 2 Tim. 5:21: "I discharge thee before God" instead of "I charge thee before God." Only one edition was published.

The "To Remain" Bible

In 1805, the first Bible printed for the Bible Society had this statement in Gal. 4:29: "Persecuted him that was born after the spirit to remain even so it is now." The story is told that a proof reader, doubtful whether or not to remove a comma, sent it to one whom he considered a competent judge. He later received it back with the words "to remain" penciled in the margin. These words were afterward transferred to the text by unsuspecting type setters and appeared in the printed Bible.

The Standing Fishes Bible

In 1806, in London, the king's printers used the word "fishes" instead of "fishers" in Ezek. 47:10: "The fishes shall stand upon it" instead of "the fishers shall stand upon it."

The Ears to Ear Bible

In 1810, a Bible was published by the Oxford Press which contained a notable cockney error caused by the habit of dropping the letter "h". In Matt. 13:43 this caused the passage to read, "Who hath ears to ear." Another more serious blunder occurred in this Bible by inserting the word "good" in Heb. 9:14, "purge your conscience from good works," instead of "from dead works."

Chapter IV

THE GIANT TASK UNDERTAKEN

A century ago, there were less than fifty languages which possessed alphabets and literature, and there would be but few more today were it not for the army of pioneer missionaries who have studiously plodded, from five to twenty-five years each, to master the world's jargons and render them fit to express the spiritual truths of the Christian religion. To print the Bible in the mother tongue of every person in the world is the greatest task the church has ever undertaken or the world has ever seen.

When the British and Foreign Bible Society was founded, the Bible was a sealed book to four-fifths of the world's inhabitants. Today over ninety per cent of the people of the earth may secure copies of portions of the Scriptures in a language which they can understand.

It is estimated that there are over 600 languages and dialects in Africa; 147 in India and a total of 2,000 in all the world. To undertake the mastery of these is an enormous task and it is interesting to note that no organization has ever attempted it outside of the church. Only as far back as 1778 an Orientalist asserted that no translation of the Bible could be made into Chinese, but when the Christians awoke to their duty it required only a few years to accomplish the work.

Until recently, Christianity has been the only religion in which its followers advocated that their sacred writings be translated and distributed to non-believers. The Buddhist Tripitaka was written in the Pali tongue; the Vedas, in Sanscrit; the Confucian Classics in ancient Chinese and the Koran in ancient Arabic, so that many, even of the priests of these religions could not read their own Bibles. Furthermore, several of these systems are under the bonds of self-made laws which declare that the holy teachings must always remain in their original sacred language and never be translated into any profane tongue. Mohammedanism, especially, has been strict in the observance of this rule. It has not broken over until recently, when the Bible of the Christians entered its territory and challenged its teachings.

The importance of Bible translation and distribution has been clearly demonstrated in the past century. Wherever missionaries have labored without giving the people the Scriptures in their own language there has been no great moral up-

lift, nor has their work been lasting when they were expelled by government authority or forced to retire because of failing health. Scarcely a trace was found of the work of Francis Xavier in Japan though he claimed a multitude of converts. He left them no Bible and when persecution arose it swept the most of them away. On the other hand, where the Bible has been translated and the converts taught to read, the results have been not only lasting, but decidedly missionary, for the native Christians themselves have spread the teaching with great zeal.

When Ricci founded the Roman Catholic Church in China, he withheld the Bible from the people and his labors brought no lasting spiritual life to his converts. When Robert Morrison arrived, he at once took up the task of giving the Bible to those who came for instruction and the results are seen everywhere in the spiritual and moral awakening throughout the Empire.

The expense connected with translating and distributing the Bible is a feature which at once casts its publication out of the general list of profitable, commercial enterprises. If in the beginning a corporation should have taken this work in hand it would have found it necessary to maintain one or two men with each tribe or people while they learned the language and reduced it to writing; this would have taken from 8 to 10 years before translation work could be begun. Then there would have been the expense of years more before the translations could be completed. Allowing the missionaries a salary of \$1,000 a year besides the salaries of two native assistants, the cost of translation would have been from fifteen to thirty thousand dollars for each language. Nor would that have been all because it would still have required a large outlay for type, composition, proof-reading, paper, press work and binding before a cent of returns could be realized. Another perplexing problem would have faced the company in that the price the poor in the heathen lands are able to pay is only about one-half the cost of publishing. With the books on their hands the firm would have been compelled to employ colporters to distribute them at an expense sometimes greater than the total amount received from their sales. This reveals some reasons why the printing of the Bible for distribution in non-Christian lands is not a tempting proposition to the business world. It must be done by the church.

In England, in order to obtain accuracy, no one is allowed to print editions of the Bible without Government sanction. The Oxford Press has the proof sheets of each of its editions of the Bible read through carefully ten times by thoroughly competent proof-readers before the galleys are taken to the press. The Bible then goes out to the public with the offer of five dollars for each mistake that any one may find in the text, spelling or punctuation. With all the care thus exercised, the Oxford people have had to hand out quite a number of guineas. One of these guineas, which had been offered by the Cambridge Press, was secured by a Jewish boy, son of a famous rabbi, who found an "r" in place of an "f" in the word "foundation" in Isa. 68:13.

A striking contrast to this care exercised in England is seen in the United States where any person may publish the Bible without being censored save by his own conscience and business prudence. One American firm undertook to publish an edition for the general trade and sent a copy to England, soliciting orders. The firm to whom the copy was sent made a careful examination of the book and found 1500 mistakes.

I might also add as another difficulty that the life time of a language is more uncertain than that of the race which speaks it. Dialects fall like men in battle, some to death and some to the operating table for the amputation of affected parts. An instance of language decay was discovered in South Africa when the edition of the translation of the Bible into the Nama dialect of the Hottentot language was passing through the press. A warning came to the publishers to hold up the publication because the Dutch language was treading out the native tongue by its superior value, and would some day supersede it. Such a calamity would be ruinous to publishers whose livelihood depended on the sale of their publications.

With these and other drawbacks confronting the printing of the Bible, the work, especially for non-Christian countries, has now been largely abandoned by private firms and is carried on by societies which look to the church to maintain the undertaking as a part of its world-wide missionary enterprise.

The earth is said to have a population of nearly two billion people. It is easy to say, "Let us give a Bible to each person," but quite another thing to carry out the suggestion. Even if every human being could read English the task would be

enormous. If you should desire to give a Bible of only a moderate price to each, and you would not wish to do less, it would cost two or three billion dollars before the work could be completed. The task of giving out the books would also be enormous, for if you could have the whole race pass before you, handing each person a Bible and at the same time uttering an expression of good will containing not more than four words, you would be compelled to stay at your post day and night without stopping for food, drink or sleep for over two hundred and fifty years, and while you were doing this several generations would come and go without a Bible.

But since, instead of one language, the world has two thousand languages and dialects, according to Dr. Cust, the task is therefore greatly multiplied. Into the midst of this babel of tongues, the Church casts her trusted missionaries and asks them to conquer the languages of all men and prepare them for expressing the words of Divine inspiration.

What a task! The pioneer missionary has broken away from the ties of home and kindred and has plunged deeply into the heart of paganism. The climate is against him. In the tropics it is as July and August all the year around. His mental machinery, soon becoming sluggish, refuses to memorize words, conjugate verbs or to form sentences apparently backwards. The food is not such as mother used to prepare. It must come out of tin cans which have been shipped from England, Germany, Holland or the United States unless he can accustom himself to subsisting wholly on native chop suey, chili con carne or curry and rice. His missionary home lacks many of those lullaby surroundings which hang like a halo about the old homestead in his memory's dreams. He is as good as in exile because he is out for a definite period and he is on his honor to remain no matter how unpleasant his surroundings may be. His salary is only sufficient to cover his expenses, that is, providing he is reasonably economical. Now, where in the business world are you going to get men and women by the thousand, who, cutting themselves off from every worldly hope and plunging under the surface of refinement and culture, will live a whole lifetime in a miasma of moral and intellectual stagnation and pour out the best that is in them for pagans whom they have condescended to put on their level.

Missionary work is far different from that of the Minister Plenipotentiary or the Governor-General where the official goes out for a short period of years, learns no language, and may keep himself aloof from the "natives." It is different, too, from hunting wild animals for a season in Africa, searching for beautiful birds or collecting various kinds of wood along the Amazon or chasing butterflies in the Sudan during the pleasant part of the year.

The translator's task is a life work where plodding, with little to show in results, is not feared; where toiling amid foes without and fears within is not shunned, and where the prospect of no bank account in the end is certain. Persons willing to face such a future are in great demand for it is only they who can cast self aside by the power of the Word they preach and put a love for others in its place; only they can win the cannibal from his orgies and feasts; only they can pull from him the fang of savagery and give to him his right mind with which he may comprehend the Creator's words that have been translated into his language.

LANGUAGE BARRIERS

Those who have had the privilege of studying Hebrew, Greek, Latin, German and French from well arranged text books and with the aid of a competent linguist have hardly matriculated as yet in the course necessary for the pioneer who would master one of the world's hard languages.

Imagine yourself dropped down into the midst of a throng of black, uncouth, grinning, chattering savages with the task on your hands of finding out the exact meaning of every syllable they utter. Would you get homesick and wish for a return steamer ticket? You probably would unless there was something to hold you which is more than the ordinary human being possesses.

Imagine the feelings of the first missionaries to Greenland, who found themselves unable to reach the people without the translated Scriptures and realized they were unable to do the work because they did not know the grammar even of their own language. Grasp, if you can, their predicament when they found themselves face to face with such a mix up of letters as this, "savigeksinariartokasuromaryotittogog," which means "He says you will also go away quickly in like manner and buy a pretty knife." "Or even consider the case of a man like Robert Moffat who went out to South Africa with only the most meager hurried education. He was a man first and last full of outward activity, who made long journeys, planted and cultivated large and beautiful gardens, loved, in fact, the open air and physical activity. Yet he persisted for many years in the task of translation, studied various versions of the Scriptures, spent hours, and even days, over one verse or clause, to find the exact shade of meaning and put it into an equivalent native idiom. The result was that he performed the rare task of translating the whole Bible with his own hand, completing the New Testament in 1838 and the entire book in 1857."

The unparalleled heroism of such pioneers as Rebmann may well bring the blush of shame to any complainer of the present time. For twenty-nine years he remained at his post in East Africa without a single furlough. Most of this time he was alone, holding his class of converts faithfully together and spending his time in learning the language and in translation work.

How would you begin the study of a strange language? Suppose, for instance, that you cannot understand a word they utter neither can one of them understand you. You are a pioneer and all before you is new. Some missionaries endeavor first to get hold of the sentence, "What is that?" To do this they display a few things of interest such as a pencil, key or pocket knife at the same time watching closely for any one who may appear to ask, "What is that?" As soon as the missionary thinks he has discovered this sentence he turns upon his questioner, and, pointing to some object at hand tries the strange jingle of sounds to see if they will work. If the native replies by giving a name, the missionary language student selects other objects in rapid succession to which he directs his question. If he again gets what he believes to be names for answers he is the happiest man in the region for he has tactfully slipped the key of the language from the native's mouth. With this key he goes to work piling up the names of things around him, writing down each by its phonetic sounds as his ear interprets it. Then he catches words denoting action such as eating, sleeping, running, buying and selling. On and on he goes accumulating a vocabulary, practicing each word at his first opportunity, until he has become master of the stubborn language.

This method may look simple to people enjoying their easy chairs 5000 miles from the mission field, but to the man at the front there is a constant struggle to harmonize the clashing sounds which mingle with confusion in his ears, and also to keep himself from literally murdering the words he is learning to speak. He finds his ear is slow to hear sounds correctly and his tongue seems never to have been made to wrestle with the rattle and click of the barbarous jargon. His mistakes number multitudes and haunt him with the insinuation that he has missed his calling; then is when he needs to be sure who it was that sent him or he may go back.

These language mistakes are most apt to occur where words depend upon glides or pitches for their meaning. Two words in Chinese are spelled m-u-g-e, the difference being expressed by the accent. The one having a downward glide means chicken while the other is the name of a wooden shoe with a leather toe strap. A foreign woman living in China once got these two words mixed in telling her servant what he should prepare for dinner. The servant earnestly protested and tried

to correct the error but the woman would not listen and insisted that her servants should do as they were told. When meal time came and the company was seated, in walked the servant bearing upon a platter the Chinese wooden shoe, instead of the chicken which the mortified woman thought she had ordered. Her guests graciously took the joke and taught her the proper accent.

When the English first went to Australia they saw a strange animal hopping about and forthwith asked the natives, "What is it?" Back came the response, "Kang-gar-roo," which the English took up and spread all over the school world as the name of the funny hopping creature in the southern islands. But that is not the proper name of the animal by many leagues. The native answer meant, "We do not understand you," a name as awkward for the animal as its movements seem to be for natural comfort in locomotion. These amusing errors well illustrate the danger every translator faces when he grapples with a foreign tongue.

To eliminate the possibility of such mistakes creeping into his speech, the pioneer tests each word over and over again with different natives until all doubt has vanished. If he does not he may have the experience of a lady missionary who for ten years had been telling the people of her parish that what they needed was to get a new dog; or of another who by the change of a single letter turned the word **nation** into **snowshoe**.

But to gain a fair idea of the translator's work, more must be said about learning the language. Grammar is little known where there is no writing. The native people, not knowing a noun from a verb or a prepositional phrase from a compound sentence, can be of no assistance to the missionary, and sometimes they are loathe to help him for fear he will turn it to their disadvantage. In almost all cases, the pioneer language student must coax the words from their mouths with about as much difficulty as he would find in drawing their teeth with forceps. Some pioneer missionaries have had to literally buy their vocabularies, paying from ten to twenty cents per score or hundred words, the price being sometimes set by the natives after the practice of the American Trusts.

Sometimes, however, the native takes a liking to the white man even to being willing to teach him his language. He may go so far as to imitate the missionaries' brogue in pronouncing

the words, or he may catch sounds from the English and use them in his own speech, much to the confusion of the missionary. The remedy is to listen to the teacher when he speaks to his countrymen and see if he uses the same pronunciation as to the foreigner.

Many of the African languages are quite musical and on the whole are wonderfully accurate because the people faithfully adhere to the natural law of euphony. The missionary finds that if he can discover a grammatical rule it will have almost no exceptions. Where there are scattered tribes using the same language the dialects differ, because there is no central court or government to aid in unifying them.

When these lists of words are secured, the missionary must classify them and make certain that he has found the correct pronunciation and exact shade of meaning which belongs to each. One who has never attempted to learn a language after he has grown to adult life cannot realize the labyrinth of difficulties involved. Suppose you knew no English and a teacher should hurl into your ears these four words, rite, Wright, write and right, with their clash of meanings. You would see the necessity of waiting until the word was set in a sentence before your ear interpreted its meaning. Then you might face the opposite difficulty of finding a very large number of words having exactly the same meaning but each being used only with its distinct class of nouns.

One language in Africa is said to have a hundred words meaning 'greatness'; sixty, meaning 'short'; fifty, 'many'; etc. In English we speak of a short story, a short person, or a short time, but in the Nupe language a separate adjective is used with each noun. Any slip in the use of these words jars on the native ear just as it would on your ear if someone should come to see you and say he had a small time to stay, instead of a short time to stay.

Occasionally, though not often, words are found which seem ridiculously long. Among the Paraguay Indians this fact is especially marked. Their word for "eighteen" contains thirty-six letters as follows, "schog-emek-wakthla-mok-eminik-antanthlama," which when literally translated means, "finished my hands, pass to my other foot-three," for they count by using the fingers and toes as units. The great length of words is especially troublesome in the case of some of the names of the

books of the Bible owing to the narrow columns used for references in the margin of Bibles. This was experienced in the Chinese translation where idiograph characters are used.

Then the verb is often one of the most unmanageable difficulties which the missionary has to lasso and harness for his translation work for it cavorts around until he scarcely knows when he has it properly placed. It changes its forms as fast as a chameleon does its color. The Navajo Indian language has fifteen hundred forms of each verb while one of the African dialects, I was told, has nearly twice as many. We content ourselves with saying, "I love, you love, he loves," no matter what may be the object which follows; whether it is a person, a puppy or potato salad. It seems to be all the same with us but not so with these Indians or Africans for they change the form of the verb whenever the class of object changes which saves them from the danger of expressing the same friendship for vegetables as for relatives.

The missionary sometimes discovers that the people, whose language he is learning, have mingled so closely with a neighboring nation that they have absorbed many of its words and idiomatic expressions. Nothing will do for him but to go to work and study the other language also. Such is true both in Japan and Korea where Chinese plays a prominent part in their literature. This difficulty is also seen in the Yiddish of the Jews and in a large number of other languages.

The spoken language may do for travelers but the translator must have more—he must be able to read and write. With many languages this is acquired easily while learning to speak. But when it comes to Chinese writing it is a wholly different proposition because there are six forms of handwriting—old form, fancy letters, round and running hand, the latter being known as the "grass characters." These characters are made up of two parts: the Radical and the Phonetic. The Radicals number 214 and form the basis of the language. They are made with from one to seventeen strokes of the pen, this number being sometimes doubled when the Phonetic part of the word is added to make the complete character desired. To learn the 7,000 characters necessary for ease in reading, requires no little time and the tax upon human strength is so great that many do not attempt to learn to write them at all.

Chapter VI

TRANSLATION WORK

While at the beginning of the nineteenth century there were less than fifty of the world's languages which had alphabets and literature, now, through the efforts of translators, there are over one thousand languages and dialects into which all or portions of the Bible have been printed, and this number is increased by from ten to fifteen each year.

No secular books can compare with the Bible in the number of its languages. It is said that some of the writings of Homer have been printed in twenty languages; Shakespeare's works may be found in thirty-three languages in the British Museum while Tolstoy's sayings are reported to have been copied in forty-five languages. These are all outdistanced by the religious writings of John Bunyan, the Bedford tinker, for one hundred and eleven languages bear his message. How do all of these compare with the 1,000 languages in which the Bible may be read?

It is not the man who merely learns to use words, who is fitted to be a Bible translator. Abstract knowledge heaped up in the study may do for translating legal documents in a government office but that alone will never do for Bible work. The one who would interpret what God has written to the human race must know how to commune with Him and also how to converse with the inner heart of the lowest man. When the translation has been completed the Lord of all the earth must be able to feel that He has not been misrepresented and the savage cannibal must feel stirred with the conviction that the message is for him as though he were alone in the world.

The first probable reference to Bible translation is when Ezra read to the Jews after they came back from Babylon where they had lost the Hebrew language and learned to speak Aramaic. Ezra read in the Law of God and gave the sense so that they understood the reading.

The rabbis regarded the translation of the Scriptures with disfavor so that translations were not written down as in modern times. They regarded the day when the Septuagint was translated as one of the most unfortunate of Israel's history and likened it to the day when the golden calf was made. It was kept as a fast day. They believed that the Bible was given to the Hebrews in Hebrew and that to translate it into

any other tongue was an act of impiety which God will punish. The story is told that a certain writer had thought of quoting passages of the Jewish law in another tongue and that he had gone out of his mind in consequence and it was revealed in a dream that the man had been stricken because of his meddling curiosity in desiring to disclose divine things to common people.

Literal translation of the Bible from one language to another is nearly impossible. The translation of the parable of the Prodigal Son from Tibetan into English would be as follows: "Man in-to sons two were. Then son young-by father-to requested, father-of me to to-be-got-fit being property-share me to give, said having father-by property divided." To follow this would give "brain storm" to the average American.

No two people think alike on subjects containing sentiment because of their long thinking in old traditions. The culture of a people is reflected in its language and the experiences and feelings of one people cannot be transposed into the feelings of another any more than a gallon of the knowledge of one person can be poured into the thimble intellect of another. Real translation includes the presentation of the whole genius of the language. It is impossible to put all that the word "home" means to us into Chinese or Tibetan. Words have no fixed meaning. Each is clothed with the coloring of thought which has grown up in its native country. Even among the English speaking people the word "father" has not the same meaning. Its meaning varies even from generation to generation. It is this atmosphere of thought which surrounds words which is impossible to translate. ☺

The translator of the Bible undertakes the task, not of translating one book only, but of sixty-six books; not the work of one author but of thirty-six authors; not from one language or concerning one people or one subject, but many. He must deal with geography, history, geology, botany, zoology, customs, seasons, theology and added to these the translation of twenty-six hundred Bible proper names. An English editor declared that the publication of the Bible in Japanese was "like building a railroad through the national intellect." Before the translators completed the Bible for the Malagasy people of Madagascar, they had met in six hundred sessions, each occupying six hours of every Wednesday through a period of nearly twelve years.

The first difficulty which often confronts the pioneer translator is the lack of an alphabet. This problem must be solved before translation work can be begun. His first task is to find all the vocal sounds in the language and classify them according to character, whether vowels or consonants, and to group together those which are closely related. Then comes the task of securing characters to represent the sound. If there are not too many sounds, the Latin alphabet may be utilized, otherwise new characters must be thought out and given their vocal names and signification. Over fifty alphabets, syllabaries and idiograms have been created or adapted for the translation of the Bible. Some read from left to right, others from right to left, while a few, like the Chinese, read from top to bottom.

When the missionaries arrived in Madagascar the people had no written language. The king had four Arabic secretaries which meant that the official language of the country would probably be Arabic. However, the missionaries showed him the Roman letters which pleased him so much that he said, "Yes, I like these better. They are simpler. We'll have these." Thus the despotic word of the king settled the alphabet to be used in Madagascar.

Another great difficulty which confronts the pioneer translator is the poverty of the native language. He finds, perhaps, that there are only two to three thousand available words, the rest of the language being corrupted with vulgar meanings and pagan superstitions. But the Bible is said to contain 6,000 different words. What is the translator to do? He cannot cut his garment according to the cloth and make the best of it. He cannot adopt or adapt many of the words which native translators pour into his ears because they abound in thoughts of sorcery and divination and would carry these meanings into the Bible with terribly corrupting power. "The Teloofoo Bible unfortunately employed the word hali for sacrifice, and not until after it had been in circulation some time was it discovered that that term denoted 'a bloody offering to a malignant deity;' while in the Vedas, yagna meant 'a sacrifice to a propitious God.' "

He must set to work at once to make more cloth and see to it that it is of the same material, warp and woof, so that it will have every appearance of being "native make." This is one of his hardest tasks. Such words as justification, sanctification, and redemption may be easily understood by us but their mean-

ing is a profound engima to the Hottentots. The word sin has been sounded in our ears until its definition is of the Bible standard; but ask a Chinaman what it means and he will look blankly at you and perhaps define it as being that lack of shrewdness which causes him to be caught in his crime instead of escaping; or if you ask a Mosquito Indian to define sin, he will tell you that it means something "bad to eat."

In China there is no word for "home" or "love" as we understand them. After one hundred years of missionary work in that empire the choice of the word to be used to express the God of the Bible has not been fully settled. The Roman Catholics introduced the word T'ien Chu, or Lord of Heaven. Another term is Shang Ti, god or spirit. The majority of the missionaries seem to favor Shang Ti. In East Africa Rev. Willis R. Hotchkiss, declared he sought for years before he found a word in the Wakamba language that approached the word "Saviour."

How would you translate the word lamb for a people who have never seen any quadrupeds except pigs and rats, or for the Eskimos who never saw a sheep? How would you translate snow and ice in the tropics where the people cannot believe such things exist, even when you explain them; or describe palm trees to the illiterate inhabitants of the Arctic snows, or translate the Psalmist's words, "harp, sackbut, psaltry and dulcimer" as being instruments of praise unto God, for a tribe whose sole knowledge of musical instruments is summed up in the sorcerer's drum? How would you express the word "forgive" in a language where every syllable that savors of honor carries with it the obligation to avenge insult or injury?

Only a few languages present any development of mathematics—especially fractions. In the Dakota tongue the speaker could say "the half of the half" but there he stopped. Many count up to ten because they use their ten fingers. For eleven they record ten and one, ten and two, repeating the process, until they have exhausted the number of fingers used to record the count. Above a hundred they only smile and say, "many, many."

In one of the islands of the New Hebrides another difficulty is met which is described in the Bible Society Record. "There are four numbers in the personal pronouns: the singular, the dual, the trial, and the plural; as I, we two, we three, and we all. It requires four, at least, to form the plural, and

wherever a plural has to be translated the context must be carefully examined to see how many persons are being spoken of. Hence, in the very first chapter of Genesis, we have to assume the doctrine of the Trinity to be true, and to say, not 'Let us make man in our image, after our likeness,' but 'Let us three make man in the image of us three, after the likeness of us three.' If we had used the plural, as in English, and not the trial number, it would have implied that there were at least four persons here taking counsel, and that there were at least four persons in the Godhead."

In the first person, dual, trial, or plural, there is both an inclusive and an exclusive form, both in the pronoun and in the verb to be. Hence the translator and the preacher have to be very careful in the use of the inclusive and exclusive plural. If, in addressing God in prayer, the speaker says, "We are all sinners," and uses the inclusive pronoun, he includes God among the number, which would be blasphemy. If in preaching, he says, *aijama*, using the exclusive form, his meaning would be: we missionaries are sinners, but not including you natives. To be correct, he must reverse the order. He will then be understood and his words will be appreciated.

Dr. Gunn of the New Hebrides found several difficulties which were well nigh insuperable. He says, "When two sisters are spoken of there is one word which means 'the elder' and another which means 'the younger.' Now we are not told whether Martha or Mary was the elder of the two sisters of Bethany. One had to assume that Martha was the elder and translate the passage accordingly."

Another translator of the New Hebrides, Rev. T. W. Leggatt, says, "Our first translations were very crude; partly politeness, and partly ignorance of what we were driving at, kept the natives from correcting us. I found a word which I took to mean 'sacred' or 'holy' as it was applied to a piece of ground which no one would tread on. I was proceeding joyfully to translate the hymn 'Holy, Holy, Holy,' when I discovered that the word in question meant a grave-yard. Of course every word used in the translation of the Scriptures is carefully tested and submitted to one native after another before being adopted."

"Learning a language like this takes us to the roots of things. A man is placated when his heart is 'made smooth,' to kiss is 'to lick,' and to believe is 'to swallow'—a sense not unknown in colloquial English. We speak of 'feeling a pain,'

but the Malekulans 'hear' both odours and pains. Although I have been twenty years on the island, there are many words that I do not know yet. We have debated for years as to the proper word for 'a sign,' and are not satisfied yet. Then for 'love' we have had to use a word which means 'to compassionate,' as it seems to convey the meaning better than the words for 'desire' or 'like.' For 'almsgiving' we had to use a word which really means 'to fatten a pig by frequent feeding.' It is easy to get the words when the things are there, but in Malekula, as in most heathen countries, the ideas of 'love,' 'forgiveness,' 'self-denial,' etc., are practically unknown."

Therefore it becomes necessary for the translator to create a large number of new words as well as to give new meanings to old ones in current use. So extensive is this clinical operation on some languages that afterwards the natives feel they are learning a new tongue. One man declared, "These missionaries so change our language that we can scarcely recognize it as our own."

The missionary must not forget that after words have been thus coined he should take serious care that the correct meaning is taught the people lest they form erroneous ideas and his life work be marred.

The problem of the translator is greatly increased by the presence in a language of numerous dialects which have sufficient differences to prevent the people from clearly understanding each other. Three translations were necessary for the Eskimos, and three have been made for the Kurds, twenty-five have been required for the New Hebrides Islands, while the number necessary for Asia and Africa run into scores and hundreds. William Carey superintended the translation of portions of the Bible into thirty-five languages for the people of India.

"In Turkey proper, within its present shrunken limits, the chief language current is Osmanli-Turki. This tongue is composite in character. To begin with, the Turks, when wandering in Asia, spoke a Tartar dialect—'terse, energetic, and somewhat rough and inelegant in expression.' As they journeyed westward their speech was influenced by Jeremiah, which contributed 'a flowing elegance of style.' The Arabic tongue, which the Moslem says came from heaven, gave the Turks an unlimited wealth of expression. The resultant blend was Osmanli-Turki, 'one of the richest languages of the world.'

When the Turks entered Europe, they found great populations of Greeks and Armenians, whom they compelled to speak Osmanli. Both these races, however, retained their own national characters for writing, and did not adopt the Arabic characters. Consequently the Osmanli-Turki version of the Bible was needed in three different alphabets, Arabic, Greek and Armenian. Besides these variations of alphabet, the three classes of readers had dialectic variations also in their speech."

Dr. Schaffer spent fourteen years translating the Bible into the Turkish language. William Carey spent fifteen years putting it into Bengali. Adoniram Judson gave nineteen years before he completed it in Burmese. Robert Moffat was at work for thirty years on Sochuana, while Samuel Nott spent the long period of forty years learning Tahitian and making his translation of the Scriptures.

The task of Bible revision, as well as Bible translation is going on continually. At the present time nearly a hundred different versions are being made or improved or completed in various parts of the world. The work is carried on by missionaries, scholars and linguists, generally organized in committees under some Bible Society's auspices, and often at their expense. The last revision of the Lifu Old Testament involved more than 40,000 corrections. Over \$15,000 was expended on the revised Malagasy Bible and \$17,500 on the revising of the Hindi Old Testament, in both cases apart from all the cost of printing and publication.

A strong feature of the work of Bible translation is its value in creating, improving and preserving the language of the world. The Japanese paid no attention to the cultivation of their own language during the middle ages but spent their time corrupting and adapting Chinese. Now through the influence of the translators a language preserving sentiment has been aroused. Xerxes, king of Persia, issued his letters to each province in its own language. Only two of these have survived with any degree of popularity and those two are Hebrew and Greek—the two languages used by the Spirit in recording the oracles of God.

It is said that in the twelfth century Cyril gave the Slavs a written language in order that they might have the Bible. Baluchi, a language spoken by more than half a million people in the highlands of Baluchistan, remained an unwritten tongue, without any settled grammar until 1884 when Rev. T. J. Lee

Mayer of the C. M. S. began his translation work. In recording his difficulties he says, "Five-and-twenty Baluch goatherds and shepherds sat round me and drank in the 23rd Psalm. They understood every word of it. The only change they wanted me to make was this. The goats like one kind of grass and the sheep like another, and the keepers of each clamoured for the name (in verse 2) of the grass which their own flock liked best. So I had to put the Hebrew somewhat at their disposal, and split the difference by saying, *rēmānī sāvzēn jīduān*—green pastures of grasses."

Dr. Cyrus W. Hamlin, speaking of the benefits of Bible translation, once said, "The translation of the Bible has been life from the dead, not only to the people but to their languages. Fifty or sixty years ago the modern Armenian was a gross and vulgar language, ungrammatical, full of foreign idioms and words of vileness and blasphemy, and it was regarded by the people as a desecration to translate the Word of God into it. The first Armenian translation was immediately attacked and ridiculed by Jesuit missionaries and others. Replies were made to them; criticisms, friendly and unfriendly, were noticed. Altercation sprang up. The language grew. It began to drop off incongruous elements. After ten or fifteen years a new translation was demanded and made, greatly improved upon the first, because the language was undergoing a transformation. Since then a third revision has been made. The language has become a cultivated language, and capable of expressing, with great clearness, the truths, the facts, and the sentiments of the Bible. This will always follow every translation, sooner or later. It reconstructs it by reconstructing the mind and heart, and new meanings come into old words."

In this connection it should be remembered that in many countries where there is a printed language it is so ancient a dialect as to be quite unintelligible to children. The translator of the Bible and religious literature deserves the gratitude of the millions of young people in non-Christian lands for giving them a wholesome literature in their every-day speech. Another thing they need to be thankful for is the work of the missionary in translating scores of books on geography, history, arithmetic, botany, etc., which have furnished the foundation of their education.

To get another view of the extent of this work, one should see the book shelves of the British and Foreign Bible Society

in London where there are ten thousand editions of the Scriptures, no two of which are alike; they differ in the size, style of type, paper or binding and are scattered through several hundred languages. They contain the speech of seven-tenths of the people of the world and represent the work of a hundred years.

It is estimated that about 10,000 new secular books or new editions of old books are printed annually. The average life of a book is from two to five years. Some live longer and run into editions numbering hundreds of thousands yet it is said that not more than fifteen or twenty per cent ever reach beyond the first edition of from three to five thousand. In the face of all this the Bible is increasing in circulation and is being read and studied more than ever before. While 'the latest' may be demanded in other books and things, the calls for the Bible show people to be more conservative in religious matters for nine-tenths of the Bibles sold are in the Authorized version.

The influence for good which has gone out from the distribution of all these millions of Bibles and Testaments can never be estimated. In some instances governments have been changed, tribes and races have been transformed and millions of individuals have been regenerated. Often the change came slowly. At first the reception was sometimes with scorn and the Bible was abused, but patience and love broke down the barrier and the accorded toleration grew into friendship.

It is exceedingly interesting to learn what portions of the Bible have been most attractive to people of the various races and religions. The Chinese who lay great stress on ancestral worship are impressed by the first chapter of Matthew because it contains the genealogy of Christ. A bishop who labored among tribes of savages declared that his native converts put him to shame with their knowledge of Bible genealogies. Among them the man with the longest pedigree was the most respected which caused them to be especially interested in portions of the Scripture which we pass over. Mohammedans in Egypt are attracted to the book of Genesis because it gives the history of Creation. The Nepalese, in the north of India, found great interest in the ritual regulations of Leviticus. The book of Judges with its stories of tribal warfare has a marvelous power of fascination for the savage braves of the Pacific islands. The Koreans, who all their lifetime have lived in fear of evil spirits, are won by the Gospel stories which tell how the de-

mons were seen fleeing in all directions at the word of the all powerful man of Galilee. In many countries Jonah has been a much read book for the reason that it tells of Jonah's God who so loved the people of another race that he compelled the stubborn prophet to leave his own country and preach to his enemies. There has been an unusual demand for Bibles at the Al Azhar University in Cairo where there are 10,000 Mohammedan students, a number of whom have found special interest in comparing the Old and New Testaments with the Koran.

When portions of the Scriptures were first printed in the Luganda language and sent to the little African Empire of Uganda, there was such demand for them that the crowd had to be barred out of the depository and the books sold through an opening in a window. A total of 500,000 cowrie shells were taken in by the missionaries for books sold. At first, the supply was so inadequate that several were compelled to use one book. When they studied, the books were laid on the ground or floor while the natives arranged themselves around them, each taking the same position every time he studied. In this way, some learned to read the printing upside down and even unto this day, there are those among the Christians of Uganda who must invert a book before they can read it.

In no non-Christian country of the world has the Bible taken a greater hold than in downtrodden Korea, though in the beginning her people bitterly opposed the "New Way." Classes for Bible study have been organized far and wide throughout the country. One year 2,000 of these study groups met, in which it was estimated that nearly 100,000 persons gathered at their own expense and spent from one week to a month searching the Scriptures. Some of the classes for men enrolled as high as 1,000 to 1,300; while those for women numbered as high as 700, a few of whom walked a journey of ten days that they might enjoy the privilege of being taught the Scriptures. These earnest Christians then went back to their homes and villages to spread the truths they had learned, which accounts for the phenomenal growth of the Church in Korea. I spoke to the Christians one evening at Pyeng Yang and was told that some of them had walked ten miles to come to the prayer meeting.

Chapter VII

PRINTING AND DISTRIBUTION

If you wish to know what God is doing in the world, follow the Bible. He may work by other means at times but you will discover before long that He gets His Bible on the ground and at work as soon as possible.

In the early days of Bible translation there was great difficulty in getting the printing done, for in the mission lands there were no presses, no paper or experienced printers. Adoniram Judson and Robert Morrison had to send their translations away to Bombay and the former waited two long years before receiving a reply from his publishers. Rev. John Batchelor, who labored with such faithfulness among the aboriginal Ainu of Japan, was compelled to get out his first printed sheets on a small hand press. When Alexander Mackay went to Uganda he had to whittle out his own letters for printing and manufacture his own hand press.

In 1805, a Chinese manuscript of a portion of the New Testament was sent to London for publication. On investigation it was found that 5,000 copies would cost over \$30,000 and the unfeasible project was given up. Now 5,000 copies could be turned out and marketed for less than 30,000 cents.

The maintenance of a stock of Bibles in the various distributing depots of the world is a gigantic task in itself, especially since the stock may cover from one to three hundred languages and a large variety of type, size and binding. It is not an easy thing to tell just when there will be an awakening in some strange part of the world calling for an immediate shipment of books which makes it easy to let the stock of certain kinds run low. The Bible depot in Johannesburg, South Africa, carries the Scriptures in sixty-six different forms of speech. At Port Said, the demand covers from sixty to seventy languages. In damp tropical countries, these books cannot be kept in stock for years with the same ease that they may be here in a temperate climate. The dampness causes the covers to mildew and the bindings to loosen while the white ant and the cockroach sometimes play havoc with them.

The Bible Societies can seldom make a profit on Bibles sold in non-Christian lands because of the poverty of the common people. A man in India earning but five cents a day, or one in China earning fifteen cents a day, is not likely to have sufficient left after paying his living expenses to enable him

to purchase a Bible bound in morocco. If he has any money left after supporting his family he has a score of ways to use it, so Bibles, Testaments, and Gospels must be gotten up as cheaply as possible and sold at rock bottom prices. In fact, in most cases, they must be sold below cost in all non-Christian lands. One society issues a New Testament in Chinese which sells for three cents and a well-bound Bible for twelve cents. The Society estimates that only forty per cent of the cost is returned from the sales. In West Africa a New Testament was sold for fifty brass rods while in parts of East Africa and in India Bibles are purchased with small cowrie shells, of which, in some localities it requires 100 to be worth one cent.

Such low prices impress even the casual observer. In Algeria, colporter Rolot has become known as the man who sells Bibles for two sous. Moslems in Constantinople complained because the New Testament cost much less than the Koran. In Alexandria, a colporter offered some half-penny Gospels to an Armenian, who exclaimed, "What, Gospels for a half-penny! Why they are cheaper than cigarette paper." Then he added, "I want a New Testament for myself first, and then fifteen copies of the Gospel for my comrades," and he gladly paid the price. In Brazil, however, one man objected: "Your book is no good, because it is so cheap." However, he purchased a copy and was probably glad it was cheap.

Low as are the prices charged for Bibles, we hear again and again of people in such poverty that they are actually penniless. At Pisco, in Peru, last year a shoemaker bartered a pair of boots for a Bible. Another man gave away his walking stick for a New Testament. On the frontier of China a missionary reports that he exchanged some Tibetan Gospels for coral beads and cloth. High up among the Andes a man parted with a pigeon for a New Testament. In a lonely hut in Venezuela a man and his wife gravely offered a sucking pig for a Bible, as they had no money. In Syria a colporter wrote, "I was sometimes constrained to take fruit for my books. One peasant gave me thirty-two pounds of apples for a Bible. Another time I had to accept eggs, as the people could not pay any cash, and yet were eager to possess a Bible." In Dalmatia the poverty was so great that I could sell only a few Gospels as there was no money. I had left one town and walked a considerable distance when a lad came running after me with three eggs which he offered for a Gospel. Another time at an Inn

a young fellow gave the landlord his coat in pledge for six heller in order to buy a Gospel. At Namakal, in the Madras Presidency, when the colporter had read the Bible and offered books for sale, the people said, "What shall we do? There is no rain. These books are good but we have no money to buy them." Thereupon the colporter accepted an offer to exchange some Gospels for palmyra fruit. In Jerusalem antiquities are sometimes offered in exchange for the Scriptures at Coptic and Abyssinian convents.

Reception of the Bible by Natives

When it was announced that the Affricana Bible translation had arrived in Cape Town and that on Sunday a celebration would be held, the people came from every quarter by ox, donkey, and horse drawn vehicles, by motor and even on foot. Churches could not contain the people in the various cities. At Bloemfontein 5,000 gathered in the spacious Market Hall. In breathless silence the people listened to the speakers tell of the power of the book. At the conclusion the people were given an opportunity to express their thanks for the new translation of the Bible. In spite of the drought and the depression the poor people gave \$6,000.00.

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A few years ago a consignment of Bibles in the Hausa tongue was sent out to Nigeria. It was the first complete Bible in Hausa. So eager were men to get copies that some of them undertook portorage work which meant that they had to carry a load of 60 pounds for 75 miles with a long trek afterwards to get back home, in order that they might purchase the coveted book.

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In Hungary, an old man received a copy of the Bible as a present from his daughter. His wife complained that his bill for paraffin for light had grown enormously since he had taken to reading the Bible. But the old man said that the blessing he got was far greater than the cost of the paraffin.

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The father of one of our mission school boys in Calcutta came to us one day and said: "Tell me about Jesus Christ." He then told this story. "I sent my eldest son to your school a year ago, chiefly because he was no good around the house. He refused to work. He would not obey his mother or me and was unkind to his sisters, so we were happy to get rid of him.

When he returned month after month for his rice we noticed a change. His disposition was different. He helped his mother and worked around the house. Lately we have been very sad when he returned to school. Finally, I asked what had come over him and he said that he had learned about Jesus Christ from the Scriptures which are taught in your school. I told my wife I must find out more about Jesus Christ and so I have come here."

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A missionary in China related that one night one hundred brigands came into their village and declared martial law, which meant that we could not have our Christians in the chapel. So we opened the chapel and invited the brigands in. They filled the place. We played and sang a few pieces. Then I read the story of the Passion and death of our Lord. I said after reading, "Now if you come back tomorrow night I will read some more." The next night they filled the hall again. It went on for a week. I felt that a work of Grace was going on and I ventured on an appeal and said: "If any of you men want to accept this Christ as your personal Savior, I ask you to make an open confession by kneeling down right here." Thirteen came with their eyes streaming with tears. They were men who used to murder their enemies, cut out their hearts and eat them. Before they left the Hall I announced that I would start a Bible class the following morning. At 4:30 A. M. I was awakened and on going out I found my Bible class waiting for me, each one holding out his money for his Bible. Many others also renounced their wicked ways with them.

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Colporter Peng, in China, discovered an old woman in a cave among the mountains and living alone. She sat with closed eyes while he told her of Christ. Then she said: "Teacher, because of my sin I left my son and came to live here. For three months I have not spoken a word to anyone. I thought in my heart that if I did not utter a word to anyone for three months I could thus make an atonement for my sins. Hearing you speak of Jesus being willing to forgive, I will no longer continue this practice of silence as a penance but will trust in Jesus and beseech Him to save me." Then the old woman took some old style coins for her pocket and handed them to the colporter saying, "Teacher, I have nothing else to give you

for the books. These cash have been with me for 78 years. When I was only three days old they were bestowed on me by my grandmother. Teacher, you have given me these life giving books; I must give all I have so treasured as an expression of my gratitude to Jesus."

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An offering was being taken for the Bible Society in a Chinese church in Chosen. A young man who had recently become a Christian was having a struggle as the plate drew near. He allowed it to pass without contributing. After the service he went up and laid a ten sen piece on the plate. The Chinese pastor observed it and said to the missionary, "That was his car fare, and he will have to walk fifteen li (five miles) tonight." It was then eleven o'clock. A few days after this the young man was killed during an anti-Chinese riot.

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In India, a man brought an offering of one anna because his hen had just begun to lay which enabled him to sell an egg. In another place the inmates of a leper asylum, unsolicited, gave five rupees to the Bible Society. That amount was fifty percent of their collections for the month. A blind preacher in India gave ten rupees to pay for making the plate for one page of the Bible though he would never be able to read the page.

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When a colporter offered a Bible to a man in Belgium the man replied: "If I knew this book could save my horse, I would gladly buy half a dozen, but as I am not certain I will take only one copy." A woman in the same country asked for four copies of St. John to put in the four corners of her house as a protection against thunderbolts and evil spirits.

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In Persia a Moslem bought a copy of St. John and began to read it. A friend sitting by said, "Leave that blasphemous book. All Moslems say that these are bad books and against Islam." The colporter asked, "What words in these books are bad and against Islam?" He cursed me and struck me in the face. The owner of the place was angered and said I had a right to sell the books there. I stepped between them to prevent a quarrel and said, "I do not wish you to quarrel for my sake." I then asked the man who struck me if he had read the book and he said, "No." I then handed him a copy of Pro-

verbs, which he began to read. A week later I met this man and asked him how he liked the teachings of the book. He said: "I have not found anything in the Koran so good," and he bought a copy.

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One day in passing a cafe I noticed the owner reading the Koran. I asked him if he was sure about salvation, and he said that he expected to enter Paradise through Mohammed's intercession. I showed him that a sinful man could not save others and read portions of the Gospel to him. He bought a New Testament. Later I asked him if he had read it and he said: "I am glad to get that book for it has opened my eyes to the truth and I believe that Jesus Christ is my Savior."

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A Bible seller entered a shop in Sidon to sell Bibles. An old man, taking a Gospel from his hand, turned to the others and said, "The Koran has been translated into Turkish and has lost its vitality, but this book has been translated into many languages and yet retains the life of the original. I mean to say that the Koran is good for Moslems but this book is good for all mankind."

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There is a tribe at Palmyra which is said to be the descendants of the Crusaders. The sheikh could not read, so I read the third chapter of John. He said, "Really, I tell you I have never heard about such things nor about such a person as Jesus. I wish I could read. But go sell the books among my men." This tribe has 5000 men. One rich man used to come every evening to our tent and read the Bible and pray with us. A doctor with whom we talked, who had accompanied us to our tent, had a change of heart and there in the sand we knelt and had prayer.

THE INFLUENCE OF THE BOOK

The promise which God made that His Word should not return unto Him void has been fulfilled with remarkable accuracy. Wherever the Bible has been faithfully preached and received it has conquered evils of every kind. Old idolatrous customs have been abolished; witchcraft has fled and hidden itself in the deep forests and the "fetish" has become a souvenir for relic hunters. Education has swept in like a flood, new houses have taken the place of filthy mud huts, clothing has covered the nakedness of savagery, and Gospel songs are sung around the camp fires in the place of the drunken orgies of former days.

A native chief in Africa who had witnessed the transformation of his people from cannibalism to Christianity, gave a testimony at one of their large gatherings in which he contrasted their former warlike life with their present peaceful occupations. Said he: "What is there left to us of those days? Our shields are all eaten by rats and we use our spears to cut grass with. The Bible has become our shield."

One of the most remarkable converts and preachers that India has produced was Nehemiah Goreh, a high-caste Brahman and Hindu pundit, deeply versed in all the Hindu philosophical systems. He despised Christianity, thinking it was a religion fit only for ignorant Mlechchas (out-castes) and he set himself to undertake its refutation. He began to study the Bible with the object of proving that it was false, but he soon yielded to the simple fascination of Christ. Why and how he became a Christian he could never explain. "I was caught as in a net, and I could not get away from Christ," he said. "Christ is so pure." The cost of a conversion to Christ in India, may be judged from the fact that Goreh's father, a Brahman of the highest caste, owed it to his position in society, not only to disinherit, but to curse his son for his apostasy. He loved his son, and in order to avoid the necessity of the curse, he retired from the world, and took upon himself the vow of perpetual silence. He lived in the forest, and never uttered a word again to any human being. That shows the deep affection, the strength of will, and the self-effacement of the Hindu nature.

Instead of the intended refutation of Christianity, Nehemiah's greatest published work was "A Rational Refutation

of the Hindu Philosophical Systems," a book of great value still to every missionary. Nehemiah Goreh had the high privilege of being the first Christian to help the well-known Pandita Ramabai, the widow's friend, on her way to Christ. And it is not generally known that his one little daughter, now known as Ellen Lakshmi Goreh, became the authoress of the beautiful English hymn which breathes such a matured Christian experience: — "In the Secret of His Presence."

The late Bishop E. W. Parker, of India, told of a young Mohammedan teacher in a government school in India, who, feeling "out of sorts," said to a fellow Mohammedan teacher: "I wish I had something to do or something to read." His Moslem companion said: "Read this; this is the Christian's Bible; perhaps it will do you good." That young Mohammedan teacher took the Book and began to read it. He recovered from his dull feeling, and read all night. The result, Bishop Parker said, was that "he stands among the leading preachers of the Methodist Church of North India."

Numerous cases are recorded in which a stray volume found its way into some remote region, where it was afterward read, and years later some missionary found in the place quite a considerable community which met regularly to hear its teachings, and who studiously endeavored to govern their lives by its precepts as best they understood them. These cases are not confined to any class or clime. It was accidentally that Joseph Neesima, in Japan, read in a Chinese Bible: "In the beginning God created the heaven and the earth," which led him to say: "This is the God I must know."

God's Word comes as softly as the sunshine but melts hearts with the power of a blast furnace. No theatrical bill boards blaze forth its glory; no political caucuses try to boom its merits; no publisher advertises its contents with flaming headlines. It comes in the silent power of its Maker, and, working in the dark sin-poisoned chambers of the human heart, re-creates in them the pure image of Christ.

"A Chinese merchant came into the American Baptist Mission Chapel in Shanghai. After talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete; that surely it must have other parts; and so he came to

get the Old Testament. What had he done with the New Testament? He had taken it to his home and shown it to the schoolmaster and the reading people. They said: 'This is a good book. Confucius himself must have had something to do with it.' As there was only one copy, they unstitched it; took it apart leaf by leaf; and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools, without any conscience clause.' It was introduced as a class-book, throughout that district, for heathen schools."

This heart power of the Bible has enabled the Japanese convert to give up his saké, the Chinaman his opium and the American his liquor. The Hindu Christian has abandoned his idols, the African his fetish and the white man his infidelity. Vulgarity has ceased to flow from Korean lips, abusive language from the Arab and profanity from the Anglo-Saxon. Honesty, morality and love flow in the wake of the Gospel story.

The Sacred writings of the heathen have no power or authority to call a halt upon the immorality and excesses of their followers. They have no means of putting on the breaks to stop their awful down grade in sin. The Koran makes men cold and heartless toward their wives; the Puranas pollute their readers with vulgar suggestions of evil; the Vedas present only gods with human passions; the Classics keep their followers groveling with earthly things, while the Christians' Bible delivers its followers from the guilt and power of sin and gives them the character and fellowship of God throughout eternity.

The Gospel message of love has broken the stubborn will of criminals, softened the cruelty of cannibals and melted into tenderness the feudal revenge of savages. It has drawn confessions from hearts that covered their crimes; brought tears of penitence to the eyes of sorrowing sinners and caused the dishonest to pay back their thefts even fourfold. Where, in all the world is there another book with such heart power; a book so safe for men everywhere to read and to pass on to their children?

Obedience to its teachings engenders no strife, begets no evil feelings nor leaves thoughts of bitterness toward anyone. It will make any corner of the world a safe place in which to live, any home a heaven on earth and any heart a bethel.

When Wilmot, the infidel, lay dying, he laid his trembling hand upon the Bible and exclaimed, "The only objection against this Book is a bad life." Charles Darwin, after seeing its transforming power exerted upon the natives of Tierra del Fuego contributed regularly to the support of the South American Missionary Society which labored among them.

When the missionaries went to Madagascar the French governor sneeringly said, "So you will make the Malagasy Christians? Impossible! They are mere brutes, and have no more senses than irrational cattle." Since that time thousands of them have become Christians. When some of these converted criminals were deported to French Guiana in far away South America they kept up their Sabbath worship in exile though no missionary was with them.

When the first Bible seller entered Rome after Victor Emmanuel's triumph, the city guard said to him, "Go on with your work. Rome has need of these books."

Few testimonies concerning the uplifting heart grip of the Bible are more potent than that of Henry M. Stanley, the New York Journalist and African Explorer, who was sent to find David Livingstone. Said he, "My sicknesses were frequent, and during my first attacks of African fever I took up the Bible to while away the tedious, feverish hours in bed.

"Solitude taught me many things and showed newspapers in quite a new light. There were several subjects treated in a manner that wild nature seemed to scorn. It appeared to me that the reading of anything in the newspapers, except that for which they were intended — namely, news — was a waste of time, and deteriorative of native force and worth and personality. The Bible, however, with its noble and simple language, I continued to read with a higher and truer understanding than I had ever before conceived. Its powerful verses had a different meaning, a more penetrative influence, in the silence of the wilds. I came to feel a strange glow while absorbed in its pages, and a charm peculiarly appropriate to the deep melancholy of African scenery.

"When I laid down the book, the mind commenced to feed upon what memory suggested. Then rose the ghosts of bygone yearnings, haunting every cranny of the brain with numbers of baffled hopes and unfulfilled aspirations. Here was I, only a poor journalist, with no friends, and yet possessed by a feeling of power to achieve. How could it ever be? Then

verses of Scripture rang iteratingly through my mind as applicable to my own being, sometimes full of promise, often of solemn warning.

"Alone in my tent, unseen of men, my mind labored and worked upon itself, and nothing was so soothing and sustaining as when I remembered the long-neglected comfort and support of lonely childhood and boyhood. I flung myself on my knees, and poured out my soul utterly in secret prayer to Him from whom I had been so long estranged — to Him who had led me here mysteriously into Africa, there to reveal Himself and His will. I became then inspired with fresh desire to serve Him to the utmost, that same desire which in early days in New Orleans filled me each morning and sent me joyfully skipping to my work.

"As seen in my loneliness, there was this difference between the Bible and the newspapers. The one reminded me that, apart from God, my life was a bubble of air, and it bade me remember my Creator; the other fostered arrogance and worldliness. When that vast upheaved sky and mighty circumference of tree-clad earth or sere downland marked so emphatically my personal littleness, I felt often so subdued that my black followers might have discerned, had they been capable of reflection, that Africa was changing me."

"In the hill country of Southern Rajputana there was in 1909 an earthquake of sufficient magnitude to occasion much anxiety among the people who were easily moved to superstitious fears. "What does it mean?" they asked. "What calamities are impending? What can we do to prevent them?" No one could speak with authority. Messages were sent from village to village, calling together the men of wisdom, the religious guides and teachers of the people. Among these summoned was a village Guru, named Chimman, who had come under the influence of a Christian lady, and whose boy she had taught to read.

"At the place appointed some four hundred people assembled, among them half a hundred Gurus of repute. For several hours they gave their several opinions. At length one called on Chimman to speak. He said, 'I cannot read well, but my boy has with him the Book of God.' The lad, only thirteen years of age, stood up before them all. He opened his Hindi Bible and read our Lord's words in St. Luke 21: 'For these things must come to pass, but the end is not just now

..... In your patience possess ye your souls.' Then he read on concerning the judgments of the latter days and the coming of the Son of Man from heaven with power and great glory, concluding with, 'Heaven and earth shall pass away; but My words shall not pass away.'

"A great hush fell upon the people as these words were read. It was as if a divine answer had come to their perplexities and questionings, a solution for the mysteries of earth and heaven. Then one said, 'Chimman, you can pray. Pray to Jesus Christ for us.' And Chimman, who could not read very well, lifted his voice in prayer, while Hindu and Mussulman, Guru and Chela, bent their heads in reverence: 'Jesus, Lord, have mercy on us. Wash us in Thy precious blood. Make us fit to stand before Thee, accepted in Thy kingdom of righteousness and peace'."

Mr. MaClay in his volume on Japan tells of a predicament the Japanese got into when they opened up the Mitsui Bank in Tokio. He says, "This is a national bank, and is backed up with the money of the government. Young Japanese had been especially educated abroad to carry on the banking system on approved foreign principles. They were intelligent, capable and shrewd. They made excellent cashiers, tellers, book-keepers and clerks, so far as the merely executive qualities were concerned. They possessed every intellectual requirement necessary for the carrying on of a bank. But they were too intelligent! They were so thoroughly acquainted with financing that they understood many little methods of deflecting cash from the treasury into their own pockets. And there was no power except fear that could prevent their doing so; and fear had but little effect, as there was hardly any danger that the capitalists, composed of effete Daimios and of government officers unfamiliar with banking, could detect how the cash disappeared.

"In this predicament, one of the bank officers, with great candor and solicitude, came and explained the situation to one of the missionaries. He frankly admitted that he did not believe in any religion whatsoever. He claimed that the Japanese intellect was of too philosophical a nature to accept the Jewish myth called Christianity. 'But,' said he, 'your religion does something that our religion cannot do. It makes men honest. Now, we wish our employees at the bank to be carefully instructed in these principles, so that they may learn to discharge their duties with scrupulous integrity.' "